

THE LITTLE FLOWERS OF SAINT FRANCIS CHAPTER VIII

HOW ST FRANCIS, WALKING ONE DAY WITH BROTHER LEO, EXPLAINED TO HIM WHAT THINGS ARE PERFECT JOY

One day in winter, as St Francis was going with Brother Leo from Perugia to St Mary of the Angels, and was suffering greatly from the cold, he called to Brother Leo, who was walking on before him, and said to him: "Brother Leo, if it were to please God that the Friars Minor should give, in all lands, a great example of holiness and edification, write down, and note carefully, that this would not be perfect joy." A little further on, St Francis called to him a second time: "O Brother Leo, if the Friars Minor were to make the lame to walk, if they should make straight the crooked, chase away demons, give sight to the blind, hearing to the deaf, speech to the dumb, and, what is even a far greater work, if they should raise the dead after four days, write that this would not be perfect joy." Shortly after, he cried out again: "O Brother Leo, if the Friars Minor knew all languages; if they were versed in all science; if they could explain all Scripture; if they had the gift of prophecy, and could reveal, not only all future things, but likewise the secrets of all consciences and all souls, write that this would not be perfect joy." After proceeding a few steps farther, he cried out again with a loud voice: "O Brother Leo, thou little lamb of God! if the Friars Minor could speak with the tongues of angels; if they could explain the course of the stars; if they knew the virtues of all plants; if all the treasures of the earth were revealed to them; if they were acquainted with the various qualities of all birds, of all fish, of all animals, of men, of trees, of stones, of roots, and of waters - write that this would not be perfect joy." Shortly after, he cried out again: "O Brother Leo, if the Friars Minor had the gift of preaching so as to convert all infidels to the faith of Christ, write that this would not be perfect joy." Now when this manner of discourse had lasted for the space of two miles, Brother Leo wondered much within himself; and, questioning the saint, he said: "Father, I pray thee teach me wherein is perfect joy." St Francis answered: "If, when we shall arrive at St Mary of the Angels, all drenched with rain and trembling with cold, all covered with

mud and exhausted from hunger; if, when we knock at the convent-gate, the porter should come angrily and ask us who we are; if, after we have told him, 'We are two of the brethren', he should answer angrily, 'What ye say is not the truth; ye are but two impostors going about to deceive the world, and take away the alms of the poor; begone I say'; if then he refuse to open to us, and leave us outside, exposed to the snow and rain, suffering from cold and hunger till nightfall - then, if we accept such injustice, such cruelty and such contempt with patience, without being ruffled and without murmuring, believing with humility and charity that the porter really knows us, and that it is God who maketh him to speak thus against us, write down, O Brother Leo, that this is perfect joy. And if we knock again, and the porter come out in anger to drive us away with oaths and blows, as if we were vile impostors, saying, 'Begone, miserable robbers! to the hospital, for here you shall neither eat nor sleep!' - and if we accept all this with patience, with joy, and with charity, O Brother Leo, write that this indeed is perfect joy. And if, urged by cold and hunger, we knock again, calling to the porter and entreating him with many tears to open to us and give us shelter, for the love of God, and if he come out more angry than before, exclaiming, 'These are but importunate rascals, I will deal with them as they deserve'; and taking a knotted stick, he seize us by the hood, throwing us on the ground, rolling us in the snow, and shall beat and wound us with the knots in the stick - if we bear all these injuries with patience and joy, thinking of the sufferings of our Blessed Lord, which we would share out of love for him, write, O Brother Leo, that here, finally, is perfect joy. And now, brother, listen to the conclusion. Above all the graces and all the gifts of the Holy Spirit which Christ grants to his friends, is the grace of overcoming oneself, and accepting willingly, out of love for Christ, all suffering, injury, discomfort and contempt; for in all other gifts of God we cannot glory, seeing they proceed not from ourselves but from God, according to the words of the Apostle, 'What hast thou that thou hast not received from God? and if thou hast received it, why dost thou glory as if thou hadst not received it?' But in the cross of tribulation and affliction we may glory, because, as the Apostle says again, 'I will not glory save in the cross of our Lord Jesus Christ.' Amen."

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United States Catholic Catechism for Adults*Christ is Risen! Alleluia! / A Transcendent Event*

CHRIST IS RISEN! ALLELUIA!

Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. —CCC, no. 648

When we speak of the Paschal Mystery, we refer to Christ's death and Resurrection as one inseparable event. It is a mystery because it is a visible sign of an invisible act of God. It is paschal because it is Christ's passing through death into new life. For us it means that we can now die to sin and its domination of our lives, and we pass over into divine life already here on earth and more completely in heaven. Death is conquered in the sense that not only do our souls survive physical death, but even our bodies will rise again at the end of time at the Last Judgment and resurrection of the dead.

The Resurrection narratives in all four Gospels—though differing in details because of varying viewpoints of the different authors — maintain a similar structure in the narration of the events. At dawn on the Sunday after Christ's death, Mary Magdalene and a companion go to the tomb to anoint the dead body of Jesus. They find the tomb is empty. They meet an angel who proclaims the Resurrection of Jesus: "He is not here, for he has been raised" (Mt 28:6). They are told to bring the Good News to the Apostles. Mary Magdalene leads the way and is celebrated in the liturgy of the Church as the first witness to the Resurrection.

Next come the appearance narratives when Jesus appears to the Apostles and disciples in a number of instances. St. Paul summarizes these appearances in his first Letter to the Corinthians (cf. 1 Cor 15:3-8). Finally, the disciples are commissioned to bring the Gospel to the world.

While the empty tomb of itself does not prove the Resurrection, since the absence of Christ's body could have other explanations, it is an essential part of the proclamation of the Resurrection because it demonstrates the fact of what God has done in raising his Son from the dead in his own body. When St. John entered the empty tomb, "He saw and believed" (Jn 20:8).

A TRANSCENDENT EVENT

The reality of Christ's Resurrection is also something beyond the realm of history. No one saw the actual Resurrection. No evangelist describes it. No one can tell us how it physically happened. No one perceived how the earthly body of Christ passed over into a glorified form. Despite the fact that the risen Jesus could be seen, touched, heard, and dined with, the Resurrection remains a mystery of faith that transcends history.

Its transcendent quality can also be inferred from the state of Christ's risen body. He was not a ghost; Jesus invited them to touch him. He asked for a piece of fish to show them that he could eat. He spent time with them, often repeating teachings from the days before the Passion but now in the light of the Resurrection. Nor was it a body like that of Lazarus, which would die again. His risen body would never die. Christ's body was glorified; it is not confined by space or time. He could appear and disappear before the Apostles' eyes. Closed doors did not bar his entry. It is a real body, but glorified, not belonging to earth but to the Father's realm. It is a body transformed by the Holy Spirit (cf. 1 Cor 15:42-44). The Holy Spirit "gave life to Jesus' dead humanity and called it to the glorious state of Lordship" (CCC, no. 648).

What do we learn from Christ's Resurrection? If Jesus had not risen, our faith would mean nothing. St. Paul makes this clear in his first Letter to the Corinthians: "But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty, too, is our preaching; empty, too, your faith" (1 Cor 15:12-14). We also learn that, by raising him from the dead, the Father has placed his seal upon the work accomplished by his only begotten Son through his Passion and death. We see now the fullness of Jesus' glory as Son of God and Savior.

Compendium – Catechism of the Catholic Church1514-1515
1528-1529**THE SACRAMENT OF ANOINTING OF THE SICK****313. How was sickness viewed in the Old Testament?**

1499-1502

In the Old Testament sickness was experienced as a sign of weakness and at the same time perceived as mysteriously bound up with sin. The prophets intuited that sickness could also have a redemptive value for one's own sins and those of others. Thus sickness was lived out in the presence of God from whom people implored healing.

314. What is the significance of Jesus' compassion for the sick?

1503-1505

The compassion of Jesus toward the sick and his many healings of the infirm were a clear sign that with him had come the Kingdom of God and therefore victory over sin, over suffering, and over death. By his own passion and death he gave new meaning to our suffering which, when united with his own, can become a means of purification and of salvation for us and for others.

315. What is the attitude of the Church toward the sick?1506-1513
1526-1527

Having received from the Lord the charge to heal the sick, the Church strives to carry it out by taking care of the sick and accompanying them with her prayer of intercession. Above all, the Church possesses a sacrament specifically intended for the benefit of the sick. This sacrament was instituted by Christ and is attested by Saint James: "Is anyone among you sick? Let him call in the presbyters of the Church and let them pray over him and anoint him with oil in the name of the Lord" (*James 5:14-15*).

316. Who can receive the sacrament of the anointing of the sick?

Any member of the faithful can receive this sacrament as soon as he or she begins to be in danger of death because of sickness or old age. The faithful who receive this sacrament can receive it several times if their illness becomes worse or another serious sickness afflicts them. The celebration of this sacrament should, if possible, be preceded by individual confession on the part of the sick person.

317. Who administers this sacrament?1516
1530

This sacrament can be administered only by priests (bishops or presbyters).

318. How is this sacrament celebrated?1517-1519
1531

The celebration of this sacrament consists essentially in an *anointing* with oil which may be blessed by the bishop. The anointing is on the forehead and on the hands of the sick person (in the Roman rite) or also on other parts of the body (in the other rites) accompanied by the *prayer* of the priest who asks for the special grace of this sacrament.

319. What are the effects of this sacrament?1520-1523
1532

This sacrament confers a special grace which unites the sick person more intimately to the Passion of Christ for his good and for the good of all the Church. It gives comfort, peace, courage, and even the forgiveness of sins if the sick person is not able to make a confession. Sometimes, if it is the will of God, this sacrament even brings about the restoration of physical health. In any case this Anointing prepares the sick person for the journey to the Father's House.

320. What is Viaticum?

1524-1525

Viaticum is the Holy Eucharist received by those who are about to leave this earthly life and are preparing for the journey to eternal life.

Communion in the body and blood of Christ who died and rose from the dead, received at the moment of passing from this world to the Father, is the seed of eternal life and the power of the resurrection.

Scripture Reflection**Psalm 139:1-18, 23-24**

1For the leader. A psalm of David.

I

LORD, you have probed me, you know me:

2you know when I sit and stand;

you understand my thoughts from afar.

3You sift through my travels and my rest;
with all my ways you are familiar.

4Even before a word is on my tongue,
LORD, you know it all.

5Behind and before you encircle me
and rest your hand upon me.

6Such knowledge is too wonderful for me,
far too lofty for me to reach.

7Where can I go from your spirit?

From your presence, where can I flee?

8If I ascend to the heavens, you are there;

if I lie down in Sheol, there you are.

9If I take the wings of dawn
and dwell beyond the sea,

10Even there your hand guides me,
your right hand holds me fast.

11If I say, "Surely darkness shall hide me,
and night shall be my light"—

12Darkness is not dark for you,
and night shines as the day.

Darkness and light are but one.

II

13You formed my inmost being;
you knit me in my mother's womb.

14I praise you, because I am wonderfully made;
wonderful are your works!

My very self you know.

15My bones are not hidden from you,
When I was being made in secret,
fashioned in the depths of the earth.

16Your eyes saw me unformed;
in your book all are written down;
my days were shaped, before one came to be.

III

17How precious to me are your designs, O God;
how vast the sum of them!

18Were I to count them, they would outnumber the sands;
when I complete them, still you are with me.

23Probe me, God, know my heart;
try me, know my thoughts.

24See if there is a wicked path in me;
lead me along an ancient path.